

Bhagavad Gītā - Chapter 18 (Slokas 41 to 78)

ॐ श्री परमात्मने नमः

om śrī paramātmāne namaḥ

41. ब्राह्मण-क्षत्रिय-विशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभाव-प्रभवैर्गुणैः ॥ १८.४१ ॥
brāhmaṇa-kṣatriya-viśāṃ śūdrāṇāṃ ca parantapa ।
karmāṇi pravibhaktāni svabhāva-prabhavairguṇaiḥ ॥ 18.41 ॥

Of scholars (BRAHMANAS), of leaders (KSHATRIYAS) and of traders (VAISHYAS), as also of workers (SHUDRAS), O Parantapa, the duties are distributed according to the qualities born of their own nature.

42. शमो दमस्-तपः शौचं क्षान्तिर्-आर्जवम्-एव च ।
ज्ञानं विज्ञानम्-आस्तिक्यं ब्रह्म-कर्म स्वभावजम् ॥ १८.४२ ॥
śamo damas-tapaḥ śaucaṃ kṣāntir-ārjavam-eva ca ।
jñānaṃ vijñānam-āstikyaṃ brahma-karma svabhāvajam ॥ 18.42 ॥

Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, realization, belief-in-God --- are the duties of the BRAHMANAS, born of (their own) nature.

43. शौर्यं तेजो धृतिर्-दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानम्-ईश्वर-भावश्च क्षात्रं कर्म स्वभावजम् ॥ १८.४३ ॥
śauryaṃ tejo dhṛtir-dākṣyaṃ yuddhe cāpyapalāyanam ।
dānam-iśvara-bhāvaśca kṣātraṃ karma svabhāvajam ॥ 18.43 ॥

Prowess, splendor, firmness, dexterity, and also not fleeing from battle, generosity, lordliness --- these are the duties of the KSHATRIYAS, born of (their own) nature.

44. कृषि-गौरक्ष्य-वाणिज्यं वैश्य-कर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ १८.४४ ॥
kṛṣi-gaurakṣya-vāṇijyaṃ vaiśya-karma svabhāvajam ।
paricaryātmakaṃ karma śūdrasyāpi svabhāvajam ॥ 18.44 ॥

Agriculture, cattle-rearing and trade are the duties of the VAISHYAS, born of (their own) nature; and service is the duty of the SHUDRAS, born of (their own) nature.

45. स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्व-कर्म-निरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८.४५ ॥
sve sve karmaṇyabhirataḥ saṃsiddhiṃ labhate naraḥ ।
sva-karma-nirataḥ siddhiṃ yathā vindati tacchṛṇu ॥ 18.45 ॥

Devoted, each to his own duty, man attains Perfection. How, engaged in his own duty, he attains Perfection, listen.

46. यतः प्रवृत्तिर्-भूतानां येन सर्वम्-इदं ततम् ।
 स्वकर्मणा तम्-अभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८.४६ ॥
 yataḥ pravṛttir-bhūtānāṃ yena sarvam-idam tatam ।
 svakarmanā tam-abhyarcya siddhiṃ vindati mānavaḥ ॥ 18.46 ॥

From Whom is the evolution of all beings, by Whom all this is pervaded, worshipping Him with one's own duty, man attains Perfection.

47. श्रेयान्-स्वधर्मो विगुणः पर-धर्मात्-स्वनुष्ठितात् ।
 स्वभाव-नियतं कर्म कुर्वन्-नाप्नोति किल्बिषम् ॥ १८.४७ ॥
 śreyān-svadharmo viguṇaḥ para-dharmāt-svanuṣṭhitāt ।
 svabhāva-niyataṃ karma kurvan-nāpnoti kilbiṣam ॥ 18.47 ॥

Better is one's own duty (though) destitute of merits, than the duty of another well-performed. He who does the duty ordained by his own nature incurs no sin.

48. सहजं कर्म कौन्तेय सदोषम्-अपि न त्यजेत् ।
 सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ १८.४८ ॥
 sahaḥjaṃ karma kaunteya sadoṣam-api na tyajet ।
 sarvārambhā hi doṣeṇa dhūmenāgnirivāvṛtāḥ ॥ 18.48 ॥

One should not abandon, O Kaunteya, the duty to which one is born, though faulty; for, are not all undertakings enveloped by evil, as fire by smoke?

49. असक्त-बुद्धिः सर्वत्र जितात्मा विगत-स्पृहः ।
 नैष्कर्म्य-सिद्धिं परमां संन्यासेनाधिगच्छति ॥ १८.४९ ॥
 asakta-buddhiḥ sarvatra jītātmā vigata-spr̥haḥ ।
 naiṣkarmya-siddhiṃ paramāṃ sannyāsenādhigacchati ॥ 18.49 ॥

He whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled, he, through renunciation, attains the Supreme State of Freedom-from-action.

50. सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
 समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ १८.५० ॥
 siddhiṃ prāpto yathā brahma tathāpnoti nibodha me ।
 samāsenaiḥ kaunteya niṣṭhā jñānasya yā parā ॥ 18.50 ॥

How he, who has attained perfection, reaches BRAHMAN (the Eternal), that in brief do you learn from Me, O! Kaunteya, that Supreme State-of-Knowledge.

51. बुद्ध्या विशुद्धया युक्तः धृत्यात्मानं नियम्य च ।
 शब्दादीन्-विषयांस्-त्यक्त्वा राग-द्वेषौ व्युदस्य च ॥ १८.५१ ॥
 buddhyā viśuddhayā yuktaḥ dhṛtyātmānaṃ niyamya ca ।
 śabdādīn-viṣayāṃs-tyaktvā rāga-dveṣau vyudasya ca ॥ 18.51 ॥

Endowed with a pure intellect; controlling the self by firmness; relinquishing sound and other objects; and abandoning attraction and hatred;

52. विविक्त-सेवी लघ्वाशी यतवाक्-काय-मानसः ।
ध्यान-योग-परो नित्यं वैराग्यं समुपाश्रितः ॥ १८.५२ ॥
vivikta-sevī laghvāśī yatavāk-kāya-mānasah ।
dhyāna-yoga-paro nityam vairāgyam samupāśritaḥ ॥ 18.52॥

Dwelling in solitude; eating but little; speech, body and mind subdued; always engaged in meditation and concentration; taking refuge in dispassion;

53. अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तः ब्रह्म-भूयाय कल्पते ॥ १८.५३ ॥
ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ ।
vimucya nirmamaḥ śāntaḥ brahma-bhūyāya kalpate ॥ 18.53॥

Having abandoned egoism, power, arrogance, desire, anger and aggrandizement, and freed from the notion of 'mine, ' and so peaceful --- he is fit to become BRAHMAN.

54. ब्रह्म-भूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्-भक्तिं लभते पराम् ॥ १८.५४ ॥
brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati ।
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām ॥ 18.54॥

Becoming BRAHMAN, serene in the Self, he neither grieves nor desires; the same to all beings, he obtains a supreme devotion towards Me.

55. भक्त्या माम्-अभिजानाति यावान्-यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तद्-अनंतरम् ॥ १८.५५ ॥
bhaktyā mām-abhijānāti yāvān-yaścāsmi tattvataḥ ।
tato mām tattvato jñātvā viśate tadanantaram ॥ 18.55॥

By devotion he knows Me in Essence, what and who I am; then, having known Me in My Essence, he forthwith enters into the Supreme.

56. सर्व-कर्माण्यपि सदा कुर्वाणो मद्-व्यपाश्रयः ।
मत्-प्रसादाद्-अवाप्नोति शाश्वतं पदम्-अव्ययम् ॥ १८.५६ ॥
sarva-karmāṅyapi sadā kurvāṇo mad-vyapāśrayaḥ ।
mat-prasādād-avāpnoti śāśvataṁ padam-avyayam ॥ 18.56॥

Doing all actions, always taking refuge in Me, by My grace he obtains the Eternal, Indestructible State or Abode.

57. चेतसा सर्व-कर्माणि मयि संन्यस्य मत्-परः ।
बुद्धि-योगम्-उपाश्रित्य मच्चित्तः सततं भव ॥ १८.५७ ॥

cetasā sarva-karmāṇi mayi sannyasya mat-parah |
buddhi-yogam-upāśritya maccittaḥ satataṁ bhava || 18.57||

Mentally renouncing all actions in Me, having Me as the Highest Goal, resorting to the YOGA -of- discrimination, ever fix your mind in Me.

58. मच्चित्तः सर्व-दुर्गाणि मत्-प्रसादात्-तरिष्यसि ।
अथ चेत्-त्वम्-अहंकारात् न श्रोष्यसि विनङ्क्ष्यसि ॥ १८.५८ ॥
maccittaḥ sarva-durgāṇi mat-prasādāt-tariṣyasi |
atha cettvam-ahaṅkārat na śroṣyasi vinaṅkṣyasi || 18.58||

Fixing your mind upon Me, you shall, by My grace, overcome all obstacles, but if, from egoism, you will not hear Me, you shall perish.

59. यद्-अहंकारम्-आश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ १८.५९ ॥
yad-ahaṅkāram-āśritya na yotsya iti manyase |
mithyaiṣa vyavasāyaste prakṛtistvām niyokṣyati || 18.59||

Filled with egoism, if you think, "I will not fight, " vain in this, your resolve; (for) nature will compel you.

60. स्वभावेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोपि तत् ॥ १८.६० ॥
svabhāvajena kaunteya nibaddhaḥ svena karmaṇā |
kartuṁ necchasi yanmohāt kariṣyasyavaśopi tat || 18.60||

O son of Kunti, bound by your own KARMA (action) born of your own nature, that which, through delusion you wish not to do, even that you shall do, helplessly.

61. ईश्वरः सर्व-भूतानां हृद्-देशेऽर्जुन तिष्ठति ।
भ्रामयन्-सर्व-भूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥
īśvaraḥ sarva-bhūtānām hṛd-deśe'rjuna tiṣṭhati |
bhrāmayan-sarva-bhūtāni yantrārūdhāni māyayā || 18.61||

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine.

62. तमेव शरणं गच्छ सर्व-भावेन भारत ।
तत्-प्रसादात्-परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ १८.६२ ॥
tameva śaraṇaṁ gaccha sarva-bhāvena bhārata |
tat-prasādāt-parāṁ śāntim sthānaṁ prāpsyasi śāśvatam || 18.62||

Fly unto Him for refuge with all your being, O Bharata; by His grace you shall obtain Supreme Peace (and) the Eternal Abode.

63. इति ते ज्ञानम्-आख्यातं गुह्याद्-गुह्यतरं मया ।
विमृश्यैतद्-अशेषेण यथेच्छसि तथा कुरु ॥ १८.६३ ॥
iti te jñānam-ākhyātam guhyād-guhyataram mayā ।
vimṛśyaitad-aśeṣeṇa yathecchasi tathā kuru ॥ 18.63॥

Thus, the "Wisdom" which is a greater secret than all secrets, has been declared to you by Me; having reflected upon it fully, you now act as you choose.

64. सर्व-गुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढम्-इति ततो वक्ष्यामि ते हितम् ॥ १८.६४ ॥
sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ ।
iṣṭo'si me dṛḍham-iti tato vakṣyāmi te hitam ॥ 18.64॥

Hear again My supreme word, most secret of all; because you are dearly beloved of Me, therefore, I will tell you what is good (for you).

65. मन्मना भव मद्-भक्तः मद्-याजी मां नमस्कुरु ।
माम्-एवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ १८.६५ ॥
manmanā bhava mad-bhaktaḥ mad-yājī mām namaskuru ।
mām-evaiśyasi satyaṁ te pratijāne priyo'si me ॥ 18.65॥

Fix your mind upon Me; be devoted to Me; sacrifice for Me; bow down to Me; you shall come, surely then, to Me alone; truly do I promise to you, (for) you are dear to Me.

66. सर्व-धर्मान्-परित्यज्य माम्-एकं शरणं व्रज ।
अहं त्वां सर्व-पापेभ्यः मोक्षयिष्यामि मा शुचः ॥ १८.६६ ॥
sarva-dharmān-parityajya mām-ekam śaraṇam vraja ।
ahaṁ tvām sarva-pāpebhyaḥ mokṣayaiśyāmi mā śucaḥ ॥ 18.66॥

Abandoning all DHARMAS, (of the body, mind, and intellect), take refuge in Me alone; I will liberate thee from all sins; grieve not.

67. इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८.६७ ॥
idaṁ te nātapaskāya nābhaktāya kadācana ।
na cāśuśrūṣave vācyaṁ na ca mām yo'bhyasūyati ॥ 18.67॥

This is never to be spoken by you to one who is devoid of austerities or devotion, nor to one who does not render service, nor to one who desires not to listen, nor to one who cavils at Me.

68. य इदं परमं गुह्यं मद्-भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा माम्-एवैष्यत्यसंशयः ॥ १८.६८ ॥
ya idaṁ paramaṁ guhyam mad-bhakteṣvabhidhāsyati ।
bhaktim mayi parāṁ kṛtvā mām-evaiśyatyasamśayaḥ ॥ 18.68॥

He who, with supreme devotion to Me, will teach this supreme secret to My devotees, shall doubtless come to Me.

69. न च तस्मान्-मनुष्येषु कश्चिन्-मे प्रियकृत्तमः ।
भविता न च मे तस्माद् अन्यः प्रियतरो भुवि ॥ १८.६९ ॥
na ca tasmān-manuṣyeṣu kaścīn-me priyakṛttamaḥ ।
bhavitā na ca me tasmād anyāḥ priyataro bhuvi ॥ 18.69 ॥

Nor is there any among men who does dearer service to Me, nor shall there be another on earth dearer to Me than he.

70. अध्येष्यते च य इमं धर्म्यं संवादम्-आवयोः ।
ज्ञान-यज्ञेन तेनाहम् इष्टः स्याम्-इति मे मतिः ॥ १८.७० ॥
adhyeṣyate ca ya imaṁ dharmyaṁ saṁvādam-āvayoḥ ।
jñāna-yajñena tenāham iṣṭaḥ syām-iti me matiḥ ॥ 18.70 ॥

And he who will study this sacred dialogue of ours, by him I shall have been worshipped by the "sacrifice-of-wisdom, " such is My conviction.

71. श्रद्धवान्-अनसूयश्च शृणुयाद्-अपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात्-पुण्य-कर्मणाम् ॥ १८.७१ ॥
śraddhāvān-anasūyaśca śṛṇuyād-api yo naraḥ ।
so'pi muktaḥ śubhāṁllokān prāpnuyāt-puṇya-karmaṇām ॥ 18.71 ॥

That man also, who hears this, full of faith and free from malice, he too, liberated, shall attain to the happy worlds of those righteous deeds.

72. कच्चिद्-एतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिद्-अज्ञान-संमोहः प्रनष्टस्ते धनञ्जय ॥ १८.७२ ॥
kaccidetacchrutaṁ pārtha tvayaikāgreṇa cetasā ।
kaccid-ajñāna-sammohaḥ pranaṣṭaste dhanañjaya ॥ 18.72 ॥

Has this been heard, O son of Pritha, with single-pointed mind? Has the distraction, caused by your 'ignorance, ' been dispelled, O Dhananjaya?

अर्जुन उवाच ।
arjuna uvāca ।

Arjuna said:

73. नष्टो मोहः स्मृतिर्-लब्धा त्वत्-प्रसादान्-मयाऽच्युत ।
स्थितोऽस्मि गत-संदेहः करिष्ये वचनं तव ॥ १८.७३ ॥
naṣṭo mohaḥ smṛtir-labdhā tvat-prasādān-mayā'cyuta ।
sthito'smi gata-sandehaḥ kariṣye vacanaṁ tava ॥ 18.73 ॥

Destroyed is my delusion, as I have now gained my memory (knowledge) through your grace, O Achyuta. I am firm; my doubts are gone. I will do according to your word (bidding).

संजय उवाच ।

sañjaya uvāca ।

Sanjaya said:

74. इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादम्-इमम्-अश्रौषम् अद्भुतं रोम-हर्षणम् ॥ १८.७४ ॥
ityaham vāsudevasya pārthasya ca mahātmanaḥ ।
sañvādam-imam-aśrauṣam adbhutaṁ roma-harṣaṇam ॥ 18.74॥

Thus have I heard this wonderful dialogue between Vaasudeva and the high-souled Partha, which causes the hair to stand on end.

75. व्यास-प्रसादाच्छ्रुतवान् एतद्-गुह्यम्-अहं परम् ।
योगं योगेश्वरात्-कृष्णात् साक्षात्-कथयतः स्वयम् ॥ १८.७५ ॥
vyāsa-prasādācchrutavān etad-guhyam-aham param ।
yogaṁ yogeśvarāt-kṛṣṇāt sāksāt-kathayataḥ svayam ॥ 18.75॥

Through the grace of Vyasa I have heard, this supreme and most secret YOGA, directly from Krishna, the Lord of YOGA, Himself declaring it.

76. राजन्-संस्मृत्य संस्मृत्य संवादम्-इमम्-अद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ १८.७६ ॥
rājan-saṁsmṛtya saṁsmṛtya sañvādam-imam-adbhutam ।
keśavārjunayoḥ puṇyam hr̥ṣyāmi ca muhurmuḥuḥ ॥ 18.76॥

O King, remembering this wonderful and holy dialogue between Keshava and Arjuna, I rejoice again and again.

77. तच्च संस्मृत्य संस्मृत्य रूपम्-अत्यद्भुतं हरेः ।
विस्मयो मे महान्-राजन् हृष्यामि च पुनः पुनः ॥ १८.७७ ॥
tacca saṁsmṛtya saṁsmṛtya rūpam-atyadbhutaṁ hareḥ ।
vismayo me mahān-rājan hr̥ṣyāmi ca punaḥ punaḥ ॥ 18.77॥

Remembering and again remembering, that most wonderful Form of Hari, great is my wonder, O king; and I rejoice again and again.

78. यत्र योगेश्वरः कृष्णः यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिः ध्रुवा नीतिर्-मतिर्-मम ॥ १८.७८ ॥

yatra yogeśvaraḥ kṛṣṇaḥ
tatra śrīrvijayo bhūtiḥ

yatra pārtho dhanurdharaḥ |
dhruvā nītir-matir-mama || 18.78||

Wherever is Krishna, the Lord of YOGA, wherever is Partha, the archer, there are prosperity, victory, happiness and firm (steady or sound) policy; this is my conviction.

ॐ तत्सत्
इति श्रीमद्-भगवद्गीतासु-उपनिषत्सु
ब्रह्म-विद्यायां योग-शास्त्रे श्रीकृष्णार्जुन-संवादे
मोक्ष-संन्यास-योगो नाम अष्टादशोऽध्यायः ॥ १८ ॥

om tatsat
iti śrīmad-bhagavadgītāsu-upaniṣatsu
brahma-vidyāyāṁ yoga-śāstre śrīkṛṣṇārjuna-saṁvāde
mokṣa-sannyāsa-yogo nāma aṣṭādaśo'dhyāyaḥ || 18||

Thus, in the UPANISHADS of the glorious Bhagavad-Geeta, in the Science of the Eternal, in the scripture of YOGA, in the dialogue between Sri Krishna and Arjuna, the eighteenth discourse ends entitled: THE YOGA OF LIBERATION THROUGH RENUNCIATION